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SIXTEEN HUNDRED JAPANESE PASTORS ATTEND WORLD VISION RETREAT

The largest gathering of Japanese pastors ever held took place at Kowakien Hotel in Hakone from March 1 to March 4.

The first such conference was held in Korea in 1952 at the instigation of a Korean woman who offered her ring to be sold to pay for part of the cost so her pastor could attend a retreat. Since that time World Vision has held such conferences around the world. Thirty-one have been held and this was the **third** in Japan. The first one in Tokyo was at attended by 635, and the Osaka retreat brought out 1538.

This very inspiring conference was the result of planning of the efforts of Rev. Mr. Fujita, Shimamura, Kozaki, Shirai and Hirai of the United Church of Christ, Calonel Davidson of the Salvation Army, Rev. Mr. Yamakita of the American Baptist, Rev. Mr. Kishi of the Evangelical Lutheran, Rev. Mr. A. Kurumada of the Evangelical Federation, Rev. Mr. Yuya of the Japan Baptist, Rev. Mr. Yuniyawa of the Assemblies of God, Rev. Mr. Harikawa of the Covenant, Rev. Mr. Matsuda of the Domei, Rev. Mr. Taniguchi of the Church of God, Rev. Mr. Hoshino of the Fukuin Kyodan, Rev. Mr. Goto Shin of the Episcopal and Rev. Mr. K. Muto of the NCC.

Out of the 72 denominations in Japan, Only about 10 were not represented. Taking percentages from the registration about 1/3 of the Kyodan pastors (500) attended, 30-90 percent of the smaller groups and about 10% of the Episcopalian pastors came. If it had not been for the Lenten season there would have probably been more Episcopalians and Salvation Army people.

Purpose of the World Vision Pastors Conference as stated by Dr. Paul S. Rees, vice-president at large of World Vision is:

"To deepen and enrich fellowship among minsiters of the world where opportunites to get together are restricted.
To provide a school of prayer and Bible study looking toward the renewing of the minister's inner life.
To offer a kind of 'refresher course' in some of the basics of pastoral theology, such as the art of preaching and the duty of shepherding the flock.
To furnish a forum for the discussion of themes vital to the Church's life such as stewardship, evangelism, cults etc.
To strengthen the National Church through the deepening of the spiritual roots in the lives of minsters and church leaders.
To intensify and undergird the sense of mission where the Christian Community is at work.
To create an atmosphere free from the pressures of business, elections, policymaking wherein self-examination and task-appraisal may be fruitfully practiced."

Here to lead the conference were: Dr. Bob Pierce, president of World Vision Inc.; Dr. Paul Rees, pastor of the Covenant Church in Minneapolis, who went to England with Dr. Billy Graham at first as a pastor to pastors and later became part of the World Vision team; Dr. Bernard Ramm of Baylor University now with California Baptist Seminary; Dr. Richard Halverson, pastor of the Fourth Presbyterian Church in Washington, D.C., who has been active the past 7 summers with WV retreats around the world; Dr. Warren president of Whitworth College in Spokane, Rev. Mr. Arnold Gesswein, organizer of pastors retreats in the U.S.; William C. Jones, a California publisher, who hosted a dinner at the Imperial Hotel for professional and business people and gave his testimony; and Lt. Gen. (retired) Merwin H. Silverthorn.

Dr. Halverson gave a series of lectures on the "Use of the Bible in Preaching", Dr. Rees' series was entitiled "Conserving the resultes of Evangelism" and Dr. Ramm spoke on "Problems of Modern Theology." The day started with a 6 o'clock prayer service with discussions held in the afternoon. On the last evening(Thursday) Rev. Mr. Bob Pierce spoke and offered an appeal to the pastors for rededication. Dr. Halverson said that the following morning prayer service was really moving. One would just finish praying and another would begin. One said "I was a proud Protestant, but I want to be redeemed in Christ and filled with the Spirit."

The sessions that the editor visited were most inspiring and it was a moving experience to see the real sense of teamwork between translator and speaker. The translator not only conveyed the speaker's words skillfully but transmitted the 'spirit' as well. Dr. Halverson expressed this feeling himself when he said, "We felt God was with us from the beginning. There was a real ease and liberty with the translator, and we felt that in our pre-meeting prayer sessions that there was a real communion of spirit and that Spirit of God moved the speaker and the translator."

At a dinner meeting given by World Vision for missionaries March 4, Dr. Ramm said that. "It is no achievement to separate Christians. World Vision is the business of synthesis not spiritual disection." Dr. Rees, who gave a splendid Christian foundation and basis for stewardship in his speech at Hakone, mentioned the need for missionaries to

recover the divine concept of revelation-the servant concept! He felt this is part of the reason for difficulty in transition for the missioary in this period of change to national leadership. He also expressed "how necessary it is for us to learn from one another, and how easy it is for us as leaders to feel we have the last word."

Dr. Pierce closed the meeting expressing concern about the tentatively planned Tokyo campaign. Permission to use the Tokyo Gymn for four weeks has been received, but he said "some don't want us to come. We don't resent this and can understand their reasons for feeling the way they do. But before we even dream of taking on this additional cost and planning we must know that God commands us." "We want souls to be strengthened rather than hindered."

CHRISTIAN SOCIAL WORK IN JAPAN-NOTES FROM SPEECH BY MR. SHIRO ABE

Mr. Shiro Abe, professor at Meiji Gakuin and director of the Christian Social Center at Taura recently addressed the language school students in Tokyo about the nature and development of social work in Japan.

"Presently in Japan there are 13,448 social welfare institutions of which 53% are public and 47% are private. Of all of the these 83% are for child welfare and of this group 82% are day nurseries. There are 544 children's homes,526 homes for aged people, and 100 settlements and community centers." "It is hard to say how many Christian institutions there are but there are roughly 500 day nurseries and 150 other social work bodies."

Classifying the 150 Christians social work bodies in denominational categories we find:

Kyodan	70	bodies	(200 day nurseries)
Anglican	25		
Lutheran	9		
Baptist	6		
Friends	5		
Salvation Army	12		
WCTU	8		
Others	15		

Among the 70 kyodan bodies are 100 institutions

30	children's homes
16	social work hospitals and medical clinics
9	settlements and community centers
8	widows and childrens homes
7	babies homes
6	homes for aged
2	physically handicapped
1	for blind
1	reformatory school
20	others

"Though they are related it does not mean that they are officially recognized by the Kyodan, for they do not receive any financial support from the Kyodan either. Rather they are related through membership in

the Japan Christian Social Work League which is part of the Council of Cooperation. Although the number of social work bodies related to the Kyodan through the COC are 63,only 13 are Board-related bodies which are receiving direct financial support from churches in America thru the JEC. Several bodies belong to the Kagawa group." "Three years ago the French Government requested the Japanese government to recommend four representative Japanese social workers of the past 150 years, to be included among the biographies of great social workers of the world. Juji, Ishii; Gumpei, Yamamuro (Salvation Army), Kosuke, Tomeoka, a pioneer fro prison reform and Takeo, Iwahashi, an eminent leader of rehabilitation for the blind were recommended. All four were devout Christians. This fact reminds us that most of those who established the foundation of social work in Japan were Christians and Social work has been functioning as a generating power to develop all socail work in Japan including medical care, child welfare, prison reform probation and parole, leprosy relief, social settlement, welfare of physically handicapped." "However, in accordance with the rapid changes in Japanese society and a notable transition in social concepts, social work itself has been completely transformed from pre-war statues."

"Problems confronting Christian social workers today are the relationship to the Church and the relationship of Christian social work to whole structure of social work in Japan. Historically speaking, Christian Social work has never been closely tied up with the church, partially because of lack of social concern and partially the financial weakness of the church in Japan. We can never find any example in which a church has started work as a voluntary activity. Therefore, it has been a common concept that the church and social work should be separated. Ministers in charge of social work institutions are not officially qualified as administrators like those at Christian schools. Further representatives of social work institutions are not permitted to be delegates to the Kyodan General Conference.

However today, there is thinking among churchmen about the relationship of church and social work and a realization that they should be united. Under this concept every social worker should be a person who has been sent out from a mother church to practice his faith in a community on a social basis.

"In the olden days charity work was done voluntarily by either individuals or groups. But today, based upon the concept of common responsibility of society for solving every social problem, national responsibility for social welfare is being strongly emphasized. In recent years in Japan several laws concerning social welfare have been enacted and the social security system also has been gradually completed. This means that the center of social work has been shifted from a voluntary basis to public responsiblity. This means that the social work institutions including the Christian work as well has been transformed from a voluntary status to that of public social work. Institutions have not only increased but public support of voluntary social work institutions has been enlarged. In 1910, private social work occupied 91 % of all institutions. Today less than ½ are private. Also by way of example, orphans sent to Christian children's homes are processed through a public agency. Further, more than 60 % of the total expenses of the institutions affiliated with JCSWL are financed from public funds. Some Christian institutions are supported up to 90%. In this way the relation with the government becomes stronger and that with the church becomes weaker.

How can we make a distinction between public and Christian work in a situation like this? It seems difficult for Christian Social workers to know what makes Christian Social work characteristic. That is to say, as the connection of social work with the church is weak and relation with the government becomes closer, what should the status of Christian social work be?

In accordance with such new developments in the social security system it seems necessary for Christian social work to take a new form. Two ways are pointed out by social workers as possible alternatives:
1) Within the limits of its condition and funds, based upon Christian love, to take the lead in developing scientific treatment and management techniques. (Today most of the Christian institutions are going in this direction).

2) By developing new fields of work which are not reached either by government or private social work. This is extremely difficult with limited funds, but there is a willingness among social work leaders to cooperate in such tasks.

OVERSEAS EVANGELISM COMMITTEE SENDS DEPUTATION TO OKINAWA

The Overseas Evangelism Committee is sending a three man deputation to the Church of Christ in Okinawa. Their purpose is to deepen the ties of fellowship and to observe the work of the church at large in the general program and at the local level. Further to study the educational and social work programs that are being carried on under the direction of the church and to inquire ways in which the church here can be of Further help to the church in Okinawa.

Scheduled to depart here on March 7 and return on March 15 are Rev. Mr. Kato Ryoichi, Rev. Mr. Kyoji Ichikawa and Dr. Charles Germany

NEW SOCIAL PROBLEMS ENGLISH JAPANESE STUDY BOOKLET PUBLISHED

The booklet entitled "Living in the Present Age" is published by the YMCA English Bible series and compiled by Rev. Mr. Theodor Jaeckel. It was written by a group of Japanese pastors and laymen and "tries to apply Christian ethics to social problems as they are encountered in everyday life." "Whether you agree or disagree with the conclusions, in any case, the lively discussion which is bound to arise amongst the readers will give you an opportunity to draw them closer to the Lord. Or if they know Him you will find here some help to provide them a Christian answer to a few of the bewildering issues in their daily lives."

"The meditations reflect to a degree the struggle of our Christian brethren in their non-Christian environment and thus can be used for introducing their plight to friends abroad." For friends abroad, a free English text is available from:

Theodor Jaeckel
Industrial Evangelism
Sassoon Apt. 4, 129
Yamamoto-dori, 2 chome
Ikuta-ku, Kobe.

The English Japanese study booklet can be obtained from YMCA Press, 2 of 1, Nishikanda, Chiyoda ku, Tokyo at 80 yen per copy plus 20 yen postage.

The meditation headings are: Man and Woman, Sex, Marriage, Husband and Wife, Education of Children, Use of Money, Smoking and Drinking, Sickness, Production, Disputes, Associates, Drudgery, Christian Employer, Christian Human Relations, Labor Movement, State-Social Revolution, and Justice and Love.